

HOME MISSIONARY

DECEMBER, 1858.

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Go
preach the Gospel,

AMERICAN HOME MISSIONARY SOCIETY,

BIBLE HOUSE, ASTOR PLACE, NEW YORK.

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THE HOME MISSIONARY.

Go, PREACH the GOSPEL, *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

Vol. XXXI.

DECEMBER, 1858.

No. 8.

Our Immigrant Population.

Christians assemble every month in a *concert of prayer* for the conversion of the world. They hear the story of India and of China and of the islands of the sea, and their hearts yearn over the perishing millions, and their prayers go up in behalf of them and of the missionaries who have left their native land, to labor in these strange countries, for the good of those who asked not for them and gave them no welcome when they came. But while we thus sympathizingly and beneficently remember the stranger who is remote, shall we forget him who is within our gates? God is yearly sending to our doors, and into our own households, thousands of those who need the Gospel—the whole land is filled with these wanderers from God. Shall we not remember these, also, and study the means of reaching them with effective christian influences? Shall we not unite our supplications before the throne of Divine Grace, that God will bless us in our endeavors to fill this whole land with pure and efficient churches?

For is it not clear, that if we can do this, we have established the best instrumentality, in the nature of things possible, for the conversion and for the Christian nurture of all those millions that the old world is pouring upon our shores?

1. We have secured the best *general influences*. Multiply churches, such as are really worthy of the name, establish them in all centers, and along all frontiers, wherever there are people willing to come and hear, or families that can be sought out—cover this land with them, and you have created an atmosphere of public opinion and belief, which enters into every living soul, and qualifies all its experience. The grand principles which these churches will embody and represent, which are inculcated in their doctrine, illustrated in their practice, defended in their books, sown broadcast in their periodicals, these principles must necessarily become familiar to all the people; and as they are *true*, and have the force of example and the promised presence of the Spirit, to aid them, they may be expected to be powerful. But here, it becomes us to remember that Christians must themselves be true to their principles, or there is no promise of the Spirit for them.

They must be true, themselves, or there will be no example to enforce the spoken word. If churches can be established in all parts of the country, then

2. Shall we have secured for the immigrants *the most effective labors in detail*.

Here is an immigrant family—it matters not of what erroneous belief; you wish to do them good. It has been already made sure, that this family shall find themselves surrounded with a wholesome public opinion. On every side they have neighbors who fear God; and even those who make no profession of their faith in the Savior, nevertheless respect the Sabbath and the institutions and the moral precepts of Christianity;—the moral atmosphere which surrounds this family is pure and invigorating. But you have gained more than this. These christian neighbors are members of a church worshiping in the vicinity. This church has a Sabbath school; it holds neighborhood prayer meetings; it has arrangements for the *religious visitation* of the families of strangers, especially of foreigners; it is ready to avail itself of the aid of any benevolent societies that can assist it in doing good; and it is ever busy in its Master's work. In a word, it deserves to be called an efficient church of our Lord Jesus Christ. These strangers are therefore sure to be sought out; and if wholly negligent of religion, or even hostile to it, they nevertheless are compelled to feel its claims; for it comes to them clothed in the garb of neighborly kindness and brotherly affection; it helps them when they are in trouble, visits them in sickness, and comforts them in seasons of bereavement and sorrow. If they close one door, it enters at another. For Christian "charity" "endureth all things," and "never faileth."

3. If, now, you have concentrated these good influences upon this immigrant family, have you not done for them *the best thing* that you can do? If you have done anything else for our immigrant population and neglected this, have you not neglected what you ought to have provided first of all? You may give them freedom; but if you bestow nothing better, even this shall be worthless, and shall be lost. You may furnish them with education for business; but if you do not teach them how to live, as well as how to be tradesmen and politicians, their politics will become a matter of business, their whole life a trade, their very souls will be in the market. Seek first the kingdom of heaven, if you wish to gain all other things besides. To him that hath that, they all shall be added.

Nor can these stranger brethren, if left to suffer, suffer alone. In spite of what any may wish, we are *one* people; and our brother's evil, neglected, becomes our own; our brother's good, secured, becomes our inheritance also, and our children's, to the third and fourth generation. Thus, all motives combine to persuade us to be faithful to the resolve, that this broad land shall be *filled*, from end to end, with the institutions of the Gospel; and that not one neighborhood in it all shall be left to grow corrupt in its isolation; that not one shall be surrendered to the powers of iniquity, however they may have entrenched themselves there; but, God helping us, that this whole continent shall yet be full of light; and its million homes shall resound with thanksgiving and praise to God for the fulfillment of his glorious purposes. Let us join in the prayer and in the endeavor, that this blessed work may be accomplished; that the sons of the stranger may know themselves as strangers here no more; that all partition walls may be broken down; and that men may comprehend what is that "mystery" of fellowship among mankind, "which from the beginning of the world hath been hid," so that "the enmity" shall be abolished, and there shall be no more "strangers and foreigners," but only "fellow citizens of the household of God." To this consummation let us habitually look. For this, let us pray and labor.

Missionary Intelligence.

OREGON.

From Rev. M. B. Starr, Corvallis, Benton Co.

The Times.

We are again in the whirlpool of excitement. While with you, the Spirit of the Lord seems to be brooding upon the hearts of men, with us, the spirit of worldliness seems to have received fresh stimulus from the recent discovery of gold in the regions north. I am informed by credible authority, that not less than 100,000 men are there and on their way thither. Hundreds of men and horses pass through our town every week.

We did hope that society, social and religious, was becoming somewhat settled; and that improvement would henceforth be our motto. But the fever of gold is again upon us. Our young men, for whom we were beginning to hope so much, are away in the hot pursuit of gain. The ultimate result, in the hands of an overruling Providence, may be for our good; but for a time, we can not but feel the absence of all this bone and sinew from our fields and workshops.

Prices.

How long this state of things will last is uncertain, but at present there is a scarcity in our market. Labor is from three to five dollars a day; flour from \$20 to \$30 a barrel; and groceries of all kinds are very high. This sudden rise of prices in the provision market is all very well for those who have any thing to *sell*, but those who are *consumers*, merely, or whose productions range so far below par as do the preacher's wares, in a miners' market, will find themselves at a temporary disadvantage. Rents and real estate have fallen. Our villages are less thriving. Religion is declining, and wickedness increasing. But this is no time for Christians and Christian ministers to be discouraged; though, for the present, it may surround them with difficulties. It is only those who despise not the day of small things, who will reap a full reward when the time of our enlargement shall come.

A Good Time for Emigrants.

The present is a good time for the industrious, christian citizen to emigrate to Oregon—not, to run in wild excitement to the mines, hoping to grow suddenly rich, but to occupy the various avenues to a comfortable independence here laid open, and to lay the foundations of true and permanent prosperity in this garden of the Pacific coast. The present is a good time, from the fact that real estate is lower, while labor is very high and in great demand. There is a better opportunity for emigrants to do well now, than there has been for several years past. I look upon this valley as the great granary between the northern and southern mines. And whoever perseveres in his mechanical or agricultural pursuits will be a Joseph in this Egypt, laying up provisions for the hungry thousands in the land of gold. The miners will be obliged to send down their bags of dust to purchase corn; and, ere long, perhaps, will come themselves.

Shall we cross the Plains?

Come by water if you can. From what I know of the plains, having crossed them once, and on account of the present hostility between the "Bostons" and several tribes of Indians along the route, I would not advise persons emigrating to Oregon to cross the plains, in 1859, with less than fifty well armed men in company, or in small companies that keep in sight of each other. Emigrants should invariably use horses or mules. They should not so much as let an ox or cow be named among them.

State of Religion.

The majority of our citizens, both in town and country, are hearers and not doers of the word. We had an interesting season at our last communion. My congregations are still good, and there appears to be a growing interest. But the hearts of men, generally, are hardened by the deceitfulness of riches, and their consciences are lulled to sleep by the strife and tumult of this money loving world. Our congregations are a mixed multitude, from every point of

the compass, with every grade of character, each adhering to his local prejudices, and not a little sensitive.



*From Rev. G. H. Atkinson, Oregon City,
Clackamas Co.*

Ten Years.

My people have raised, in the ten years that I have been here, for religious and educational purposes, \$10,168.15. Our contributions to Foreign and Home Missions, the Bible and Tract Societies, have been \$950.15. We have received into the church fifty four members, twenty three of them on profession, who, with the seven members here in 1848, make our whole number sixty one. We have dismissed seventeen, have excluded two members, and lost two by death—leaving our present number forty one. Of these, twenty nine are females, and twelve are males; nine are non-residents; and four live too far off to meet with us on the Sabbath, more than once or twice a year; leaving only twenty eight who can usually attend meeting, and fifteen of these are too far off to attend evening meetings. Our Sabbath school has continued without interruption for ten years. Those formerly pupils are now teachers. Our prayer meeting has been held almost as regularly for the same time.

Looking over the whole period, we feel that there has been an advance, if not greatly in numbers, yet in that educating and training process, which a church and people need.

Character of the Church.

The church has governed itself without a schism or a jar. It has received warning and rebuke as well as encouragement and commendation. It is known, as opposed to intemperance, allowing no member to use or sell intoxicating liquors as a beverage, and as opposed to all frivolous amusements, permitting its members no connection with balls or routs. It is known as opposed to slavery and its extension. The slave is remembered in our prayers and sympathies, almost every Sabbath. Our church and congregation are intelligent and frequent contributors to all the usual causes of benevolence. We believe that our members maintain secret and family prayer, and that their light shines upon the people. One of the members, though with-

out a family, frequently has hired men and entertains travelers; and he regularly holds morning and evening worship with them if they will remain; if they will not, he worships God alone. Every one testifies to his rectitude. Said a profane neighbor of his: "You may trust Mr. —. He is a good man." All, or nearly all, of our members have "a good report of them that are without."

Advantages of a Permanent Ministry.

A church with a regular, settled minister was an unusual thing, not only in Oregon, but to most of the people of Oregon, ten years ago. They had, nearly all, been accustomed to an annual or biennial change of ministers; so that, if one had difficulty or was disliked, the church and people had hope of speedy relief in a new man. That facility created a willingness to change; and not only to change, but to take such measures as to make a change necessary. It is easy for a minister to lead his people into measures which will be unwise in the end, though very promising at first; and if his stay in a place is to be short, he is strongly tempted to do something *effective*, to rouse the people and secure a manifest religious interest. He may be honest in his convictions, and strong in his hopes that all will be well. He gains the ear of the church, and begins his measures. They are apparently successful, and all are enlisted. He leaves with the applause of success. Another, equally honest man, attempts to succeed in the same way; but the feeling had begun to recede; spiritual deadness ensues; unbelief supervenes, and the third man has no work left, but to cut off the dead branches from the church. Had the first man remained he might have corrected his error; though the probability is, that he would not have fallen into it. A minister, who is to abide, and a church who expect no change in their pastor, look well to the future, before they adopt any untried measures. They grow more slowly, yet it is apparent that they become stronger. It is a grateful and a needful discipline, both for minister and people, to have time for the trials, which, when passed, increase their mutual confidence. The expectations of both parties become more moderate, and more correct, and both work more efficiently. We have had some such trials, and have gained a better knowledge of each other. We have seen the result of some of our labors; we have, I think, a better fitness for new labors.

Usefulness of the Missionaries.

During the ten years now ended, there has been an increase in our order of churches. Five or six have been formed, though some are very small. Our united influence is felt through the State. We have between two and three hundred members, all of whom are known to be committed to the same great principles of the Gospel and of reform. A college has been founded by our influence, and it is fostered especially by us. A female seminary also, was established, in part by our labors, which effectually dislodged a Papal seminary, while it gave to thirty or forty young ladies nearly all the education they ever received, and to others a part of their training. Those girls would otherwise have been trained in a Papal school. The Common school system was early, if not first, suggested in Oregon by one of your missionaries, and it has always been fostered by them. We have coöperated with other denominations in all causes promotive of the general good. Much good seed has been sown; sin has been rebuked, by precept and by example; the Sabbath has been observed; and every effort has been made, to set forth the principles of righteousness, and to establish the young and the old in them.

Trials no doubt still await our little churches. We gave our influence to make Oregon a Free State. The hatred of some has been excited against us on this account. We are strenuous advocates of Prohibitory liquor laws; and when the enemies of these laws shall feel in danger of prohibition, we shall be the object of their hatred. Infidelity as well as worldliness is rife in Oregon, and we must abide the opposition of both.

Being few, we are neglected and condemned. Yet, so long as we remain, we shall lift up our voice for the truth in its theory and in its practice. God has spared us thus long, and sustained us, and taught us to trust in Him, and to go on in his strength, making mention of his righteousness and of his only.

Great Changes in Prospect.

Already, we see that new and greater changes *may* be before our churches and our people. It was a great thing to settle this Territory with an American population. It was a grand passage in God's Providence, to give us a share in the wealth of California, while compelling us to cultivate our own soil and

establish *homes* in Oregon. It was an overruling and gracious power, which held back the hand of the combined savage foe, two years since; for it is now well known that they were enlisted to exterminate the whites. Another great step ordered for us, evidently to a higher end, was the securing our Territory for ever for freedom—and that, so decidedly, that we are admitted easily as one of the sovereign States of the Union. These steps have succeeded each other rapidly, as if, not far in the future, some still greater developments were yet to be made. And are we not now beholding the dawn of those events? Gold is the great lever which God is using, to move the nation and the world. Just as we have become a sovereign State, and are ready to exert a power in the national Congress, God has opened another gold mine in the distant north. One hundred miles beyond the line which divides Washington Territory from the British Possessions, the miner has found rich placers, equal to the best of those in California in her best days. It is a region exceedingly difficult of access. Large companies are passing east of the Cascades to it, and now the news comes, that they have found abundant gold on the way, 300 miles *south* of Frazer's River. Two years ago gold was found 200 miles south of that river. Thus we have a basin 300 miles long, lying between the Cascades and Rocky Mountains, in which gold is found. California is the southern wing; this may be the northern wing of this great golden eagle. We will not surmise what the body may be. Simultaneously with these events, the valley of the Salt Lake has been taken under the strong control of our government, and is opened to the peaceful settlement of our citizens. The highway from the east across the mountains is mostly clear; the great resting place has been provided; the mighty attractive power has been opened on this side the mountains; and now, we only wait the grand march of gathering hosts across the plains to the new land of promise.

And they will *come*! Many will come to be disappointed and to die; but many more to live, and to make the Pacific shores their home. The growth of Oregon and Washington is, apparently, to be equal to that of California. Such are surely the indications of the hour. If we mistake not their meaning, there is a responsibility and a duty resting upon the Church. Guided by the experience of the past, we ought to be prompt to improve these great movements, to lay

the foundations of christian churches in all these regions.

CALIFORNIA.

For a long time, appeals have been reaching us from California, in urgent terms asking for more men. The Society has not been able to respond to these demands; and it is not impossible, that the end of the year may find the number of Home missionaries upon the Pacific shore no larger than it was last year. But if we are unable to reinforce the corps of laborers there, the members of the Society ought not to *forget* the great necessities and the great hopes of this most important field. We are persuaded that the reverses from which California still suffers are blessings in disguise; and are the discipline indispensable to the State's prosperity. It will be found that business, when it revives there, will be much more healthful than ever before, that the tone of society has improved, and that the foundation has been laid for steady improvement, alike in things material and things spiritual. Soon, therefore, the appeal from this State for more missionaries, must come with redoubled urgency. In the meantime, while Christians in California, can, at best, do little more than hold their own, will not the friends of the Society remember them, more than ever, at the Throne of Grace? The brethren on the Pacific are but as a handful of corn upon the tops of mountains. They expect, indeed, that the day will come when their "fruit shall shake like Lebanon"—but not unless they are sustained by the prayers of their brethren in the old homes. They have no doubt that they will be thus sustained; and that, ere long, their numbers also will be reinforced. They look with confidence to the workings of the Spirit of God *here*, and expect to see the fruits of it *there*.

The following letter affords some indication of the present condition and wants of this State. The time seems to be approaching when a considerable increase of our missionary force on this field must be made. A vast work still remains to be done, before religion can have the influ-

ence on the Pacific coast that it has always had in some of our older States. The task is one of most serious difficulty. Shall not the brethren upon whom its chief burden falls have the benefit of our prayers? Remember them, when you meet to pray for the conversion of the world. Remember them at your family altars. Remember them in your closets.

From Rev. J. H. Warren.

Improved Prospects.

In almost every respect, the prospects of California are improving. The signs of permanency are of the most cheering character. The reaction of the Fraser River excitement is filling the State with men, families, and their homes. The overland mails predestinate a Pacific railroad. The Atlantic Telegraph has quickened, by one or two years, the finishing of the overland telegraph. The feeling of isolation is passing away. Our State and County agricultural fairs, which are rapidly succeeding each other, are conclusive evidences of our agricultural and horticultural resources—resources perhaps superior to those of any other State in the whole Union. Our industrial exhibitions show, what we hardly dreamed of, our almost complete independence—that we can make our own tools, and hire our own mechanics, just as well as we can raise our own wheat, or eat our own peaches. The recent opening of China, the wealth of whose trade has built up nations into empires of the world, now points to the Golden Gate as the chief emporium of the vast commerce of the East. Gold fields in the north will but add to the greatness of our wealth and the glory of our future. We *feel* these things coming on. We are beginning to realize that our position is changing fast from that of an outpost to a center. The extreme East and the extreme West will pour through these Golden Gates, and capital will soon find here not only permanent but most profitable investments.

Want of Ministers.

Judge then of the feelings that must oppress our hearts when looking, not upon a visionary painted future, but upon events crowding upon us in their power, and we have not men enough to meet them. Instead of receiving more men, the churches in coöperation with

you have lost men. Instead of ministers coming to the Pacific, they have gone to the Atlantic. Instead of new churches springing up in the wilderness and solitary places, churches already established are unsupplied. Instead of going up to possess more land, by right of toil, in the name of Christ, we are not able to hold what we once had.

Nevada is destitute. There is no man there to minister to the church; and there is no prospect of getting one. A good brick church is erected, and the members are now earnestly and most efficiently at work paying off the debt. Perhaps before this reaches you, it will be free from debt entirely. What is being done by them there is proof of life and energy. The church is worthy. Could a man whom the Board might aid in supporting be sent there, there would be no doubt of the result for good.

It is true, I can not write about the mining towns of California as I once did. Many of them must go down—die out; others will remain where they are for years, without changing much for better or worse; while some few towns are bound to prosper, it may be, slowly, but surely. Of such, however, there are but few.

KANSAS.

From Rev. James Brownlee, Brownville, Shawnee Co.

Getting Started.

The prospects of our little church are very encouraging. Several men from the States have selected claims in the neighborhood, and will be on with their families this fall or in the spring. As in all new settlements, there are many difficulties to be overcome. We need houses of worship, school houses, dwelling houses, out houses, fences, wells, cisterns, &c., &c. There are four ministers, of different denominations, upon the ground, and all use the same small room in our town seminary. The room is not large enough to seat all that come. On a pleasant Sabbath, our congregation is interesting and picturesque. The body of the house is filled, clear up to the desk; some are seated in the vestibule, some on the stairs, and some at the windows outside. They come four or five miles to meeting, some on foot, some on mules, some on ponies, and

some in ox wagons. I can assure you, it is pleasant to preach to such a congregation, I went home for my family in the spring. Since my return we have been living in a small house in town. I have been making great efforts to get my own house ready, so as to get into it as soon as possible. We hope to do so by the last of next week, though it is but partially finished yet.

We are suffering now with sickness throughout all this region. Ague and fevers prevail extensively. Scarcely any one escapes.

MINNESOTA.

The following letter is from a missionary in a portion of the State which has suffered peculiarly from the loss of crops. It illustrates the hardships to which a frontier life is exposed. The minister is no more exempt from these than the farmer and the mechanic. He shares the lot of his people; and when they suffer, he must suffer too. Every christian heart is moved with earnest sympathy, in view of such discomforts and toils; but it is not possible wholly to prevent or to remove them. They are a part of the work. The Society is able to make them less than they would be, if there were no such thing as missionary aid; but they remain. Much as you have done for the pioneers of the Gospel, brethren, you have not been able to make their burden a light one. They have a hard work;—but it is an inspiring, a sacred, a blessed, happy work, nevertheless. Give them your prayers and your love, with your money; and they will hold on their way rejoicing.

Working on.

The probability is, that next year my people can do considerable for us; and with our house so far completed as to be comfortable, we can get along with less expense than the present year. We have lived as cheaply as possible, dispensing with the use of meat just as far as we could and keep up our animal spirits. Our table, bedsteads, book-case, and part of our things to sit on, are my own manufacture. We have four chairs and four stools that were purchased. My wheelbarrow is of my own make, all but the iron work. We have no horse nor carriage, and I have walked

so much, in the discharge of my duties, as to renew a neuralgic disease, from which I suffered exceedingly in New England for a few years, and I may soon be unable to walk at all.

It seems as though the Lord were designedly trying his people in this region, for this is the third year in which crops have wholly or partially failed. Disappointments seem to be determined on us. Yet we will not murmur or complain. We know the Lord reigns and governs over all, in wisdom and goodness. He has provided for us thus far; and he will in the future. In him will we trust. But as the Lord helps only such as help themselves, I deem it my duty to do what I can to provide for my own. But you can hardly imagine how trying it is, and how much it retards our progress, to be continually harassed with the thought, "*What shall we eat?*"

From Rev. S. G. Lowry, Sumner, Free-born Co.

Wading.

In addition to the thousand hindrances always to be met with in a country so new as this, the very unusual amount of rain has been a source of very great hindrance to the success of my plans. I have not failed, however, to meet all my appointments, often and often wading in water very nearly to the tops of my boots. But very frequently I have found but few in attendance, some supposing the minister could not get there, and others that they could not venture out in such bad weather, and on such roads. Sometimes I have used an ox team, and by this means got along dry, when I could not have got through without being wet up to my thighs. Thanks to a kind Providence, my health has remained good, and I hope that my labor has not been altogether in vain.

Making Headway.

While there is a tide of iniquity sweeping over this whole country, I feel that there is increasing ground of encouragement, to labor on and lift the standard of the Gospel against it. The number of those that feel concerned about the moral and religious interests of the country, is daily increasing. Quite a number of new settlers have come in, and are still coming. Instead

of the one Sabbath school that we had a year ago, we have now seven, and one more in prospect, in the county. These are so many beginnings in the right direction. They will all be places for preaching, as often as I can visit them; and I trust they will do much to counteract the tendencies to vice that are so strong and so much to be dreaded.

I hope that in most settlements in this county, there will be enough raised this year to feed the people, without going away down into Iowa, and hauling, at so great expense. With nearly all our people, it is a constant *struggle to live*; many are on very short rations. Very few have coffee, tea, sugar, or meat, in their houses at the present time. These things can not be got without money; and that they have not and can not get.

Firm for the Truth.

The "liberals," from whom we separated, having failed in two attempts to sustain meetings of their own, and finding that neither misrepresentation, ridicule, predictions of our downfall, or any other weapons they could call into use, were sufficient to prevent our onward progress, have returned to the course of tactics first pursued by them. They propose a reunion with us, on condition that some steps be taken on our part towards a more liberal policy—which of course means, that our mantle of charity should be so enlarged as to include them within its fold, without discount on their present principles. There has been attached to this proposition, as a moving power, a pledge, or rather an intimation, of liberal pecuniary aid.

But difficult as money is, to be obtained for religious purposes, and indeed for any other purposes, this policy is not likely to meet with such favor as to be adopted. There are some among us who love the *truth*; and it can not be given again, with their consent, to the embrace of error. Several weeks since, some of the less stable of our number were inclined to turn an ear to the charmer. But in the time of our need, the God of truth smiled upon us. He has sent in here, from Eastern churches, to east in their lot with us as members, several persons, who, by their intelligent and judicious counsel, and their warm hearted zeal in works of righteousness, have already done much to assure the wavering, and increase our present prosperity, and make our future hopeful.

Value of a Few.

Here I can not but turn aside to say, although in effect the same may have been said by others many times before, that the influence of a few, even of one or two, really intelligent, judicious, pious, and zealous members, in these Western churches, during the infancy of their existence, is immense, and often incalculable for good.—A missionary enters a field of labor; he organizes a church; a deacon is needed, a Sabbath school superintendent, and teachers, and others also, who shall be wise to plan, and faithful to execute. But perhaps among all, there is not *one*, of such qualifications as fully to meet the demands of the service required. He, however, puts to use, as best he may, the materials that are at hand, and waits and prays for a reinforcement that shall bring more efficiency. In places where the prevailing currents of worldliness and irreligion dash on with such mighty force, as they do in many of our communities at the West, thorough and unmistakable religious principle, whether manifested by the resident citizen, or even by the transient sojourner, has a weight of influence, and is promotive of results on the side of truth, that can not be readily conceived by residents of older settlements. An incident that has recently occurred among us, may not be out of place in this connection.

Visit from a Massachusetts Deacon.

A deacon from a church near Boston, Mass., spent several weeks with us. On each Sabbath, and at each religious service, he had his place among the worshippers; and with thoughts evidently not upon earthly treasures, but upon those treasures which, while they enrich for the present life, enrich also for the life to come. He immediately interested himself in our Sabbath school and weekly prayer meetings, and his words of counsel and encouragement, wherever there was opportunity for uttering them, were refreshing to the soul, as though a new rivulet from the fountain of life had coursed its way among us. Such was his sympathy with us and our work, and such his desire to be a permanent co-operator with us in laying the first foundation stones, and laying them stable in the truth, that he seriously entertained the idea of leaving all the pleasant things surrounding him in his Eastern home, for the *privilege* of spending his remaining days in serving the cause of Christ in this new and needy land.

Our little church and society being informed of the movings of his mind on this subject, and feeling the need of just such a helper, by public vote expressed their gratification at the thoughts he entertained, and their desire that the leadings of the Lord's hand might establish him among us. He returned to his home at the East, and at the last information received, he was still considering the subject, and praying for an increase of light upon the path of his duty. Whether the Lord sends him to us, or retains him where he is, we shall long remember his words of encouragement, and his exhortations to trust in God. Our society will, with gratitude, remember the liberal pecuniary aid he furnished it and pledged to it; and the Sabbath school can not forget him as their benefactor, nor fail to speak his praise, in view of the valuable donations which he made and procured for their library.



A Missionary's Contribution.

I may as well state the fact, that from the people among whom I have labored, I have only received, in eatables, as near as I can estimate, \$30, and in cash, \$3.53. The \$3.53 I give, as my part this year, to the Society, which you will retain out of the sum due for the present quarter. Please send a draft as soon as you can, for I am in pressing want just now.

We have given above, a brief extract from a letter recently received from Minnesota. It illustrates two things—the slowness with which subscriptions toward ministerial support are paid, the present season, at the West; and the readiness with which those engaged in the missionary work make sacrifices in its behalf. We doubt not that our brother will receive a considerable proportion of what his people have promised him, at *some* time, in *some* shape; but it will come irregularly; he can not depend upon receiving it at any particular time, or in the form that he would choose—and at best his salary is small enough, if it were all paid regularly. Yet, notwithstanding all this, his heart prompts him to make what a great many people, in comfortable circumstances, would consider a larger donation than they could afford, to the cause of Home Missions; this, too, while himself in “pressing want” of money.

IOWA.

From Rev. J. S. Whittlesey, Durant, Muscatine Co.

Remarkable Freedom from Sickness.

Almost uninterrupted health has been the portion of nearly all the people. No member of our church has died since its organization—two years and a half since—except one who had removed to Connecticut, and who was there injured by a fall from a wagon. I seldom attend a funeral, though I attend most of those which occur within several miles. Last week, for the first time since my residence at the West, I knew of two persons severely sick at once. Perhaps we should not call such exemption from sickness a *common* mercy. It is certainly a great blessing.

No School.

The emigration this year is small; still, we gain a little. Four good houses—two of them very good—are in process of building in our village, and several farm houses have been erected in the vicinity. We have also built, in the village, a very pretty little school house. We intended it to be a model for others, as well as a blessing to our children. But we have as yet no school in it, and I fear shall not soon have, by reason of a misunderstanding in the township district, about some of the provisions of our new school law. This whole matter of building school houses and getting good schools into operation, is uphill work; and you may be assured your missionaries have their full share of the load to carry. The building of this school house has cost me months of hard work, and yet my children have no school. This is one of the privations of pioneer life, and it is by no means a trifling one. To take children out of such schools as my children enjoyed in Connecticut, and plant them where there are no schools, or at best those of a very inferior grade, I find to be a serious matter.

Destruction of Crops.

This is a terrible year for farming in this region. Wheat, the great staple, is almost an entire failure. Oats, the same. The largest farmer in my congregation did not cut a clip of wheat, oats, or barley. He burned the whole. Many

others burned nearly all, saving only a little for their own use. The crop in many cases, would not pay the expenses of cutting and threshing. Corn is also very light. A large portion did not come up, on account of bad seed and the long continued rains; the squirrels destroyed no inconsiderable portion of that which did germinate; and of that which remained and grew, the weeds have overtopped and smothered a pretty large percent; so that this crop—next to wheat in importance—is also very light. There are some good pieces—enough for home consumption—but little or no corn to sell. Of potatoes there were about half or two thirds as many planted as last year; there is not quite half as good a yield per acre, and the rot is destroying very many.

These things have a close connection with Home Missions. The prospective ability of these farmers to pay debts, build churches, and support ministers, is not very flattering for the coming year. But "Jehovah Jireh."



From Rev. M. M. Jones, Old Man's Creek, Johnson Co.

Longing for the Gospel.

Last week an aged brother called upon me, and, with the tears rolling from his eyes, begged me to come to his neighborhood and organize a church. "We have," said he, "many who have been members of the church in the Eastern States, and who have come here, to the far West, with their papers, but can not find any church; and if you will visit us and go around among the families, we can soon gather enough to start a small church." All the answer I could give him, was, that I would consult with my brethren in the ministry, and let him know the result.

Last Sabbath, I visited a small church twenty five miles west of us. It was organized some eighteen months ago, and has been all that time without a minister. I preached three times and administered the Lord's Supper for them. They are almost all new comers and poor, as to the things of this world, but are very anxious to have some faithful servant of Christ, to lead them and to break to them the bread of life. I hope and pray that the Lord of the harvest may soon send this little flock a shepherd to care for them.

A Good Place for a Church.

There are powerful influences here for evil. The population is nearly half foreign, very few of whom come under the influences of the Gospel, except as they are reached by the circulation of tracts, and personal visitations at their houses; and quite a proportion of the American population, are, if any thing, more removed from the restraining influence of the Gospel than any others—being addicted to drinking, gaming, and kindred vices. There are some fifteen places where liquor is sold, (three of them being public gambling saloons,) or one place of sale for every seventy of the population. Were it not that God reigns, the heart might sink in the midst of such abounding sin and iniquity. But God has wrought a work here; and though Christians are few in number, their influence is by no means unfelt. Those who were added to the church continue steadfast. There is an abiding interest in the prayer meeting; and I believe that greater things will yet be done for this people.

The above description will apply to many Western towns. These towns furnish just *the sphere* for the minister and the church. In others, where the people are all intelligent, orderly, and moral, the vitality of the Gospel and its institutions seems often to diminish, for want of opposition, and for lack of obvious, necessary work. But in one of these Western villages, flooded with foreign immigrants, crowded with grog-shops, infested with contending sects and *isms*, there is no such difficulty in the way of the church's prosperity. It finds itself so surrounded by iniquities in their gross, and oftentimes most hostile, forms, that there is no life for it without striving. The church must be active, must be aggressive, or it perishes.—But not even so great an exigency as this, is sufficient to awaken *all* churches to a sense of their duty and necessity; and for years, they are as good as dead. With most, however, the case is far otherwise. They manfully apply themselves to the task to which Divine Providence calls them; and within a few years, the tippling shops have disappeared, new school houses have been erected, an attractive and comely house of worship opens its doors to all who are willing to enter, the Sabbath day is honored with general observance, two or three revivals have gathered a considerable number of

the youth, and of the younger heads of families into the fold of Christ, and the general improvement is so manifest as to be obvious even to the eye of the traveler.

The churches which have been established in such localities enjoy a great privilege. A noble work is laid before them—is brought to their very doors. Their duty is made as plain to them, as though the word of the Lord broke forth upon them from the sky, commanding them in distinct terms—Go preach my Gospel to your neighbors. To them it belongs to establish a *system* of Christian effort which shall reach *all* their families with *regular* means of grace—carrying the Gospel to those who hate it, or refuse to seek it, and by steady, combined, persevering, prayerful labor, bringing their whole village into subjection to Christ.—We congratulate you, brethren, on your opportunities. May the Lord bless you in your work!

WISCONSIN.

"A Barn, or a Meeting House?"

My "diocese" extends from the mouth of the La Crosse twenty miles up the valley, embracing five preaching stations. The example of this church is one that I can with pleasure hold up to the view of our Eastern friends, as in striking contrast with that of others, of which I gave you a sketch three years since, (published in the *Home Missionary* for December, 1855, under the title of "Withering Branches.") One year ago, last July, a farmer from Connecticut emigrated into this delightful valley, a man who, like the "Father of the Faithful," felt the obligation to "erect an altar to Jehovah his God," where he "pitched his tent." He felt that the church and the institutions of his fathers were worthy of his care, and immediately took measures to secure occasional preaching from such of our ministers as could be obtained. Being joined by three families from his native town, one from La Crosse, and another emigrant family, they were organized into a church, last spring, by Rev. Mr. Sherwin, and immediately set about erecting a house of worship. When I arrived here, the sills only had been laid. Three weeks afterwards, I preached the first sermon in it. On the evening of that Sabbath, this Connecticut brother said

to me: "Last spring I revolved the question in my mind, Which do I *most need*, a barn or a meeting house? as I had not the money for both. I decided that I could do without the barn another year, but the meeting house we must have." As I visited his residence last week, and counted half a score of tall stacks of grain—notwithstanding the very unfavorable season—and looked upon a large field of corn, that reminded me of the Scioto valley, and saw in the advanced prices over those of last year that the deficiency would be more than made up, I thought how, "The Lord blessed the house of Obed Edom, because of the ark of the Lord;" and felt assured that rich blessings were in store in the future history of this valley, as the fruits of the earnest efforts of this brother and his co-laborers, men of kindred spirit.—"Them that honor me, I will honor."



From Rev. C. H. Marshall, Hudson, St. Croix Co.

Northern Wisconsin.

Hudson, the place designated as my field of labor, is situated upon the river St. Croix, (or rather lake,) as it spreads out into a beautiful sheet of water extending to its junction with the Mississippi, about twenty miles from this point. It may properly be said to lie within the territorial limits of *Northern Wisconsin*, being situated north of a line which would separate the newer and more sparsely settled portions of the State from the older and more populous. It is our settled conviction, that no part of our country now included within the limits of the States—and indeed the same may be said of many of the Territories—is so little understood as the upper portions of our State. The tide of emigration has swept past us, in a lower latitude, across the prairies of Iowa, and onward to Nebraska and Kansas, while those who are disposed to seek a northern home are lured by the romantic charms of Minnesota. Hence, it will not be the privilege of those who occupy fields similar to my own, to report accessions in large numbers from those who have come with letters from other churches, in distant parts of our land. And yet we do not feel, that in laying the foundations, we are doing a less important work, for the prospective value of this region is beyond question. It is not our province to enlarge upon the

resources of this almost "terra incognita;" but it may be proper for me to state, as it has an important bearing upon the interests of religion in this locality, that intelligence has just been received that the Governor of the State has signed a certificate of location of the Superior Railroad. *Hudson* is made the southern terminus of this road. Should this certificate of location be accepted at Washington, work will be commenced forthwith on this important thoroughfare. The consummation of this work will give an impulse to business, invite immigration, and in every way develop the resources of this region. The friends of Christ, therefore, have an interest in it. The community, we feel assured, love and honor the Gospel more than formerly.

Importance of Visitation.

In common with other ministers at the West, I have had sad experience of the influence of a change from old and well established communities to our new settlements, upon religious character. The obligations which they have assumed as the disciples of Christ, seem to sit loosely upon them. Pastoral visitation, useful under all circumstances, becomes here of prime importance. A visit, a little attention and kindness, will draw them to the house of God, when, without such attention, their influence might be lost to the church.

Speculation and Reverses.

The great hindrance to the efficiency of the Gospel, has been the mania for speculation. But expectations have been disappointed; and now the community is in a better state to receive the Gospel. Instead of living by speculation, they are settling down in the steady callings of life. Things are more hopeful. Last spring, the fires ran over our prairies, consuming the dry grass which had remained over winter. These burnt hills and plains were an image of the community after the passage of the epidemic of speculation. In a few days, here and there, a blade of green grass appeared, a relief to the eye. Such seems to be our condition now. At this moment, these prairies are all covered with freshness and beauty. May we not hope that such a change will ere long come over the face of society; and that what has been a wilderness will bud and blossom as the rose? We have faith in God, that if we use faithfully the appliances which he

has given, we shall be permitted to send you more cheering intelligence from the St. Croix valley.



From Rev. A. A. Overton, Muscoda, Grant Co.

How a Revival died.

When I sent you my last report, I felt much encouraged at the signs of God's special presence among us. Our little church was aroused. We had a day of special humiliation and prayer. There was more fervency and faith in our supplications than I had ever known with us. We continued our prayer meetings every evening for two weeks; and then changed them to morning and had preaching in the evening. The people came in good numbers and listened attentively and seriously. It was evident that some were deeply concerned for their souls; and when an opportunity was given, a few rose to express their desire for the prayers of Christians. The Spirit was at work, God was showing his willingness to bless. But just at this time, when there was so much encouragement to pray and work with more earnestness, the fervency and humility of the supplications of his people abated. They seemed to rejoice in the prospect of a great blessing, and to feel that they might measurably rest and see the work go on. I saw the danger, and warned and entreated them against it, but could not make them sufficiently sensible where the error lay. The congregation was deeply impressed with the concerns of eternity, but the interest gradually diminished, and, reluctantly and sadly, I closed our special meetings. There were, however, a very few who gave themselves to Christ, and at our last communion we received three into our little band by profession. They give evidence of sound conversion, and occupy an influential position in society.



From Rev. J. E. Pond, Neenah, Winnebago Co.

Earnest Prayer.

I came to Neenah, the first of April last, while the church under the charge of my predecessor, Rev. H. Marsh, were enjoying a revival. I was very warmly welcomed by the brethren here, who said, they had been praying for me and

expecting my coming for some weeks previous. I was made at home at once, and entered upon the duties assigned to me, with an interest and alacrity, which under other circumstances would have been impossible. Daily noon prayer meetings were sustained for several weeks after my coming, and sermons were preached, several evenings of each week. I was surprised, and at times almost awe stricken, to hear our brethren *pray*. Such prayers I do not think I ever united in. Such nearness to God, such regard for God's honor and glory, such fervency and importunity, such wrestling with God, I had never witnessed. I was reminded of Abraham, and Jacob, and Moses. And you will not be surprised to know that I felt strong for labor, having such helpers in the church. The number of conversions was not large, but our meetings continued with almost unabated interest into the month of May. The result of the revival has been, the elevation of the standard of piety among our members, rather than the conversion of souls to any very great extent—though there were some twenty who indulge the hope that they were born again. The most of these are now proving by a consistent life that their hopes were well grounded. Ten have been added to the church, making our present number sixty seven. The moral power of the church was increased, I believe, in much larger proportion.

"No One cares for my Soul."

A lady sixty two years old, whose life had always been moral and correct, but who had never professed to be a Christian, was in quite a remarkable manner convicted of her sin and danger. She lives with her married daughter, also a recent convert, who, when seriously concerned for her salvation, was visited repeatedly by members of the church for the purpose of religious conversation. The old lady was a witness of the earnest, faithful labors of these Christians, for the conversion of her daughter. Their anxiety for her convinced the mother, there must be some reason for alarm, and still more in her own case, as she was so far advanced in life. Her anxiety increased because *no one talked with her*. "No one cares for my soul; no one prays for me or talks with me; it is high time that I should care for myself." This was her reasoning; and under the strivings of the Holy Spirit, she began to reflect upon her life, upon death and eternity, and began to use the means

which others had used and were using for salvation. Soon she was brought to Jesus and became his disciple.



*From Rev. J. T. Marsh, Fort Howard,
Brown Co.*

A Christian's Triumph.

During the past quarter, your missionary has been called to pass through the furnace of affliction. The Lord has seen fit to take my dear wife from me, and to call her, as I trust, to higher and nobler services in a better world. She was attacked very severely with dysentery, and died on the 9th of August, after a week of suffering, in spite of all the remedies that were administered to her. Her calmness and resignation in view of death were wonderful—she longed to depart, if it was consistent with the Lord's will, and expired with the words on her lips: "Come, Lord Jesus, come quickly!" She had felt all summer that her time was short, and that death might be near; and had said to me, several times, that "she felt impelled to hurry, lest her work should not all be done when the Master came." One of the last things she did was, to put up curtains in the church, which were bought with money that she had solicited from house to house. I feel my loss, and I shall feel it more and more; but I can not mourn for her; for she has left pleasing evidence that she has gone to her eternal rest. Oh! what should we do without the comforts of religion in these hours of sorrow! How thankful should we be to that dear Savior, who has vanquished death, and brought life and immortality to light! And how desirous should we be to make known these glad tidings of salvation to all our fellow men!



*From Rev. A. C. Lathrop, Wautoma,
Waushara Co.*

A Year's Progress.

When I came here, a year ago, this little feeble church had been a year or more without a minister. Some "candidates" had been on the ground for employment, but not being satisfied to remain, or not giving satisfaction, the congregation was in a bad condition, and was being scattered to strangers, wandering a sheep without a shepherd. The meeting house was partly completed, and in debt. The severe pressure of the

times came on. Sabbath breaking, drinking, gambling, dancing were much in vogue. Two Methodist ministers had held forth every alternate Sabbath for most of the previous year, one, the preacher in charge by appointment of their conference, but the other, a local preacher who had been expelled for licentiousness and who was accustomed to resort to the billiard saloon, for drinking and gambling. The Sabbath school was in a low condition, and there was not a prayer meeting in the place.

As I entered on my labors, the Sabbath school was revived and reinforced, a prayer meeting established, sacramental seasons held once in two months, the church debt was removed, the sanctuary repaired, painted, carpeted, furnished with fluid lamps, globes, and a sofa for the pulpit, chairs and communion table, and hymn books. A good young brother, who settled here and united with our church, is an excellent conductor of music. He called together the young people and organized a choir, equal in musical talent to any in this region, that adds much to the charm of the sanctuary, attracting the people there to hear the word of God. Soon after the dedication of our house of worship, we felt that there were indications of the divine presence. Daily prayer meetings were held in the church at 2 o'clock P. M., and there was preaching every evening to crowded assemblies. The Spirit of God seemed to descend in a refreshing shower on the place. We know not the exact number of conversions and of reclaimed wanderers, but judge there were twenty five. Many others were deeply exercised, and said "pray for us;" but I fear, that for some cause, they have halted short of the kingdom, though long standing on the threshold. The revival has left a good impression, I believe, on all. They are generally approachable, respectful and kind. I trust that many will yet be brought in who are convicted of their need of Christ. Among the conversions that are hopeful, there are cases of much interest. Twelve of the subjects have united with us, and others are expected at our next communion.

Unpromising Materials.

In many neighborhoods around us, there has been a gentle refreshing. They are occupied by various sects—some of them wild, and wide from sound doctrine, very noisy and fanatical. There are Sabbatarians, or Seventh-day Bap-

tist, "*Christians*," Materialists, Second-adventists, exhibiting a compound of heterogenous and heretical doctrines, hard to define, taught by ignorant, boisterous preachers, whose practices are often as exceptionable as their precepts. We have but little of the intelligent, well grounded Presbyterian, Congregational, or Puritan element among us. But some of the people around us are inquiring for a better way. A minister, tired of the confusion and noise of this rabble, often calls on me, and is inquiring the way to a better faith and practice. Since I came here, we have organized a county Temperance society, that I have addressed. It has had monthly meetings, and has accomplished much in this place and vicinity. Recently, an Auxiliary was formed in a neighboring town, Dakota, at one of my preaching points, that I addressed. In the midst of many discouragements and drawbacks, we trust we are making some progress.



From Rev. J. M. Hayes, Trempealeau, Trempealeau Co.

Christ precious in Death.

I have attended some funerals during the past quarter. One was of a young lady, a member of my congregation. Her parents and a sister are members of the church. She was about twenty six years of age, and had never made a profession of religion. Her mind was of a high order, active, inquiring, philosophical, speculative. She had received a good education, and had been a teacher for a considerable length of time. As near as I can learn, she indulged a hope, some years ago, but did not see her way clear, to unite with the church. She was fond of reading and of writing for her own gratification and for a literary society to which she belonged. She became an inquirer into *spiritism*, and somewhat a disciple of it, but yet was rather independent in her thoughts and views. Her mind was diverted from Christ, and her faith and hope wandered without an anchoring ground. The family came here about two years ago, and she has been an invalid most of this time, going slowly to the grave, with consumption. Such had been her education, speculations, and the unwise efforts on the part of some to do her good, that I found it difficult to make religious conversation profitable to her, and

doubted whether it was wise to attempt it; and so at first; only desired to lead her to prayer and faith. A few weeks before she died, I sat by her bed side, almost fearful to speak, and broke silence by alluding to some flowers, placed on her stand, and to God's goodness in giving them. Conversation became easy, and she assured me, she had great support from above, and spoke of certain promises that were precious to her. From this time, speculation was gone; Christ was precious; prayer was sweet. She received the announcement, from her physician, that she could live but a few days, with joy; and my visits were of the most interesting kind, particularly the last, when, as I rose from prayer, she took my hand, and whispered in my ear, (she could not speak aloud,) her thanks, and the hope of meeting above. How speculation ceases when faith comes!

The Aged Convert from Universalism.

Another case was that of the old man whom I have mentioned before, the one to whom reference was made in the July number of the *Home Missionary*, under the head of "the Universalist Repenting." He lived, at times better and then not so well, till about three weeks ago. I never alluded to his Universalism, and he alluded to it but three times. On two of them, he said, "he had been trying to be a Universalist all his life, but he wanted something more." A third time, after leaving his room, he recalled me and said: "I believe all will be saved. God is merciful." I beheld, in this remark, the difficulty with which error is dislodged from the mind, where it has been harbored and been fortified by argument for a long life-time. Though faith has come, the old modes of thinking and the old arguments return. For the first and only time, I replied, briefly to his remark: "True, God is merciful; that is our hope. God would be happy, if all could be saved by his mercy. But his very attribute of mercy, will confine the wicked to hell. 'Ye shall die in your sins,' and, 'where I am ye can not come.' Some men will go into another world, sinners. God's mercy to the righteous will require and lead him to banish the wicked from heaven, with all unholiness, and confine them in hell; just as it is mercy in the civil government, to incarcerate its criminals, that they may not hurt the good. In all governments, in all worlds, mercy to the

well-disposed, requires, that such government banish the ill-disposed from their society. Yes, banish them, deprive them of all happiness and leave them to all misery." He listened patiently and intently, and made no reply. In all my visits till he died, he seemed anxious to retain faith in Jesus, and obtain forgiveness and justification through faith. More than once, I have seen the tears roll down his cheeks, with trembling anxiety, lest faith should fail, and he should not triumph at last. But he endured, and died in faith and hope, and, as I believe, carefully distinguishing a true from a false conversion, the substance from the shadow. His children, some of them pious, and all having families, say, that he met with a great change. He appeared in religion like a new man. His mind was strong and well balanced, and he was extensively read in Scripture. Having heard a little before he died, that he was still elaimed as a Universalist, I alluded to it in the funeral discourse, giving points in the workings of his mind and in his conduct, and showing that Universalists are not exercised in the same way. I referred to his anxiety to obtain such an idea of God, as to pray to him; his allusions to the doctrine of the Trinity, to the Shorter Catechism and to Calvinism; his conviction of sin; his faith in Christ; his speaking of his "former belief," his anxiety to have dying grace; to which I might have added, his choosing a Congregational or Presbyterian minister, to be his guide in spiritual things.

MICHIGAN.

"Sin revived, and I died."

The work of reformation commenced as follows: Last fall, one day, while husking corn in his field, an impression was deeply fixed in his mind that he must never use any more intoxicating liquors as a beverage. The impression deepened, until he was constrained to leave his work and go to his house. There he took down the Bible, and wrote in the family record the following pledge: "We, the undersigned, do solemnly swear, that we will *never* drink any more intoxicating liquor as a beverage."

To this he and his wife set their names and seals. From that time, he began to feel that he was a sinner. His convictions deepened, until he saw his

hopeless and lost state, as a wicked rebel against God. He was led to look to Christ for pardon and righteousness, and attained a lively hope. He erected a family altar, was baptized, joined the church, abandoned the use of tobacco as well as of ardent spirit, and is a faithful, praying soul.

It is interesting to visit that family, and see the parents and their little ones all meekly kneel before God, and hear the father's voice ascend to God in thanksgiving, praise and supplication. May God multiply instances of this kind. That temperance pledge is interesting, and the more so from the place where it is written. It is a part of the family record.

It has sometimes been thrown out against Christians, that they are insincere in their confessions to God, and represent themselves as a great deal worse than they are, and worse than even their enemies believe them to be. The persons who make such accusations, must find something wholly incomprehensible in the experience narrated above. Here is a man who has long been profane and intemperate; and yet, it never occurred to him that he was a bad man; much less had he ever acknowledged a sense of wickedness. But no sooner has he ceased from his profanity and intemperance, than he begins to feel that he is a great sinner; and not only does he feel this—he owns it, with humble expressions of contrition! Strange! that so soon as he begins to be good, he should first think himself evil! But is it so incomprehensible that a good man should have a deeper sense of the iniquity of sin, than a bad man?—or that one who has, for the first time, seen the evil of his ways, and turned from it, should feel that evil, as he never did before? It will remain true, we suspect, to the end of time, that they who love much, will feel that much has been forgiven them.

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From Rev. L. H. Jones, Cooper, Kalamazoo Co.

Mutual Obligations of Christians.

The aim of my preaching, of late, has been to impress upon the church the importance of their attending to, and punctually performing, the common, every day duties that grow out of their

church relation. So long and so persistently have I pressed this point, that last Sabbath, after preaching from the text: "The children of this world are wiser in their generation than the children of light," I began to say to myself, surely this people will get tired and disgusted with this continual harping upon one string.

But on Monday evening, an old ex-deacon of the church said to me, "I like your preaching of late, better than when you first came here. You seem to understand the wants of the church better." I am aware that the ground taken in my preaching, as presented above, is comparatively low ground. But how can we hope to lead a people up upon the high table lands of the Gospel, while the plainest and most palpable every day duties are neglected?

It seems to me as though the first principles of Christianity, the very foundations of the church, were buried in rubbish, and overgrown with grass and weeds; and I have been making diligent search for admitted principles, a common basis, on which we could commence to build. At one time I preached from the church covenant, and laid their common practices along side of their solemn vows. Thus have I labored on, generally in hopes, but sometimes almost in despondency. The people are kind to me, cheerfully supplying my ever recurring wants, and are united and harmonious among themselves. There is now, so far as I know, no root of bitterness among them.

I have visited extensively, generally accompanied by my wife, but more socially than religiously. Perhaps I err, but it seems to me as though a centralizing, cementing influence were the *first* thing needed here. The church appear like a flock without a shepherd, scattered upon the mountains. While thus seeking to draw them together by an appropriate social influence, I press the truth upon them on the Sabbath with great freedom and plainness of speech.

It is but too true, that members of churches fail of coming up to the standard of their mutual obligations. They fall far short of realizing the idea of a *Christian society*, a family, a brotherhood, the household of the Lord; but, in ordinary relations, are little more to each other than to those of their neighbors and business connections who are wholly men of the world. Now, if there is any meaning in this union of Believers, the Church

ought, manifestly, to constitute a world within the world—a community wherein the spirit of love has triumphed over all anger, and clamor, and bitterness, and evil speaking, where fidelity and mutual trust reign, and every one is secure of friendship and loving kindness. There are few ideas that stand in greater need, at the present time, of impressive inculcation than this; and any Home missionary who shall succeed, though it be in but a moderate degree, in making his church a true *family* of the Lord, will greatly promote its influence, the sanctification of its members, and the conversion of sinners yet out of the fold.

A "Nazarite"!

About the time I came here, a man calling himself a Nazarite commenced preaching, once in four weeks, at the house where I speak, and in adjacent school houses. He is sustained by infidels, worldlings, and the sons of church members who will not do any thing to sustain evangelical preaching. He draws large audiences of those who are not accustomed to attend other meetings, wagon loads of such frequently going from Cooper, and other towns adjacent, to Alamo.

Precisely what he teaches—if indeed he has any systematic belief of any kind—I am unable to find out. I have understood, however, that he has rung the death knell of the doctrines of Election, Human depravity, and Future punishment, declaring that there is no hell, except what is in the bosom of God; and quoting as proof, passages affirming God's omnipresence. Again, he affirmed that Christ was an infidel, and attempted to prove it by a technical definition of infidelity. At another time he challenged fifteen ministers to disprove his position.

ILLINOIS.

Genuine Christian Hospitality.

The crash of business, in our manufacturing towns, has compelled many a young man to look out for himself in some other place, or in some other business. One such called at my house late on one of the hot afternoons of last summer—a hale looking Englishman, apparently about twenty five, but bearing a sorrowful, dejected countenance.

He made his errand known at once—that he was a blacksmith, but thrown out of employment; for two weeks had been seeking, but could find no work at his trade; that he had spent all his money; that he could not beg, and would not steal; and, as the final resort, had concluded to make his case known to some clergyman, and that some one had directed him to me; he had had nothing to eat that day. My wife prepared a hasty meal, encouraged him with our friendship and assistance, welcoming him to our fare until another day. This seemed to brighten him a little. In the evening, I conversed with him on personal religion; found that he had been taught to read the Bible by parents in England, having received some general religious education. His condition—out of employment and reduced nearly to beggary—led him to say, that he did not know why God suffered this upon him; did not know what great wrong he had done, to merit such treatment from God; stating that he had kept the Sabbath, read the Bible, and often prayed; and had discovered some sins in his conduct, and had broken them off. I pressed the inquiry, “Are you ready to die? If you should die to-night, do you feel that you would go to heaven?” Hesitating, he finally said, “I think not.” Then, Jesus as his only Savior was presented; the only ground of merit; *no salvation by all his good deeds*. This seemed strange and new to him. He afterwards told me that it was *all new*, that he had never heard Christ held up in that way before.

In the morning the subject was resumed. My wife, deeply interested in his case, gave him a Testament. I marked in it some passages, gave him some appropriate tracts, and a note of introduction to some of my people who were farmers. We sent him on his way, if not an angel, to become such, we hoped and prayed. He remained with one of these families a few days, working for his board. The following Sabbath morning, I noticed him in my congregation, looking tidy and cheerful. As soon as services closed, he at once came to the pulpit steps, and giving me his hand, with tears in his eyes, smiling, said, “I know now why God sent me this way. *It was to save my soul from destruction*. I believe God has forgiven me my sins. I feel that I love him. I am ready to die. I have read that Testament nearly through. It seems as though almost every verse were meant for me.” I requested him to come and

see me on the next day. He came, evidently a new man, in countenance and conversation. He seemed very sincere and humble. His cheerfulness, contrasted with his gloominess when we first met, was very striking. The family where he tarried, observed the same change. He there seemed subdued, thankful, and cheerful. Soon, however, he left them, to seek elsewhere remunerative employment. It is but a short time since, and I have not again heard from him. One of our most esteemed church members, in the family where he tarried, remarked to me the other day, “I do want to see ——; but if I never do again in this world, I believe I shall in heaven.”



*From Rev. C. L. Watson, Richland,
Sangamon Co.*

Called to the Grave.

One incident, however, has occurred, in which I have myself been deeply interested. Several months ago, I received a message from a sick man—some nine miles distant, and with whom I was wholly unacquainted—requesting me to visit him. I promptly obeyed the summons; and after floundering through mud-holes utterly impassible except on horseback, I found his residence. He was a young man of twenty seven years, and of a very tall, muscular, athletic frame. I recognized in him one whom I had occasionally seen in my congregation. He was stretched in utter hopelessness on a bed of languishing. Several weeks before, while standing in his door-yard conversing with a friend, he was suddenly stricken with paralysis. Medical aid was called in; but after a few weeks, his case was pronounced hopeless, and he saw that death was gradually, but surely approaching. He had enjoyed the advantages of an early religious education in Ohio, his native State, but, like too many others, he had failed to improve them. Some three years ago, he had removed to Illinois, purchased a tract of wild land and commenced a farm. About a year after that time, he married a worthy young lady, a teacher in the vicinity, and laid his plans for making his way comfortably through the world. But at a moment when he was looking forward with highest hopes of many years and much enjoyment, an unseen hand shrouded in darkness his fair and cherished prospects. He was now con-

strained to cry: "My days are past, my purposes are broken off, even the thoughts of my heart."

Peace.

In this extremity, he recognized the vanity of all earthly things, and directed his gaze heavenward. He thought upon his ways and turned his feet unto the divine testimonies. To my unspeakable joy, I found him indulging a hope in Christ, and calmly resigned to the good pleasure of God. His wife informed me, that since the commencement of his illness he had often spoken of certain sermons which he had heard me preach, as containing truths, that he now found profitable, as aids to his meditations. He wished to see, and converse with me; but being a stranger, and knowing that I could not visit him without much inconvenience, he had delayed to inform me of his condition and wishes, until after he had submitted to God. I spread out before him, as best I could, the plan

of salvation, and found that he fully understood it. I carefully scrutinized his hope, and became satisfied of its soundness.

From that time until his decease, which took place a fortnight ago, I frequently saw him. He could converse but little; yet to the last he could answer questions. I found him at all times calm, resigned, trustful. His faith was unwavering, and he had much enjoyment in prayer. He had but little acute pain, yet his sufferings were great. But at no time did he utter a murmuring word. He had a desire to depart and be with Christ; but was willing to wait all the days of his appointed time until his change should come. During his illness, his wife also became hopefully pious. I attended the funeral, and at her request, in addition to appropriate services at the time, preached a sermon at the church, last Sabbath. A very large concourse of people, mostly young persons, were present. There seemed to be a very solemn impression, and I can not but hope that good was done.

Miscellaneous.

Nebraska Territory.

It is now a little more than four years since this Territory was opened for settlement. The first improvement was made along the Missouri river from the Kansas line north. There is now a succession of villages, towns and cities for a distance of over two hundred miles, extending as far north as the mouth of the Running Water. It is about 75 miles in a direct line from the southern boundary of the Territory to the mouth of the Platte river. For this whole distance, excepting the Indian Reservation, between the Big and Little Nemaha rivers, after ascending the bluffs, the country is quite thickly settled, for several miles back, and under a good state of cultivation. I have never seen better farming land in the West. North of the Platte are not as extensive farming improvements near the river, but settlements have extended much farther into the interior.;

The Elkhorn, which empties into the Platte, about 25 miles west of the Missouri, runs for a long distance nearly parallel with it. Along that stream is a most attractive and beautiful section of

country, which is fast being dotted over with farms, for a distance of sixty or seventy miles from its mouth, while the Platte valley, which, with its broad level bottom lands, is unmistakably marked out as a route for a Pacific railroad, is attracting settlers, even now, to a distance of one hundred and forty miles to the west of Omaha City. The impression which has gone out so extensively through the country, and which we were taught at school, in our boyhood days, that there is only a narrow belt of good land along the river, and that all the rest is a barren waste, is altogether erroneous. This imaginary desert line is constantly receding as population advances, and the country, which is favored with a healthful climate, and a pure, invigorating atmosphere, is found to be well watered and good for agriculture. The present season has greatly enhanced the value of our soil for farming purposes, in the estimation of those now on the ground.

The character of our citizens, for intelligence and enterprise, will compare favorably with that of any new Territory. Too much attention has been given hitherto to speculation, and too

little to the cultivation of the soil, but the change of times, and the necessities of the people, are fast correcting this evil.

A single fact or two will give you a partial view, at least, of the prospective importance of our Territory, and the necessity of more vigorous efforts to carry forward the work of evangelization. Already four railroads, running from Chicago, are in process of construction from the Mississippi river across the State of Iowa, to the Missouri river, opposite Nebraska. These will concentrate at some point at or near New Fort Kearney, about 200 miles west of us, in the Platte valley, and from thence be carried in one grand trunk railway across the Rocky Mountains to California and Oregon. A railroad from Hannibal to St. Joseph, on the Missouri, will be completed in a few months. From the latter place to Council Bluffs, opposite this city, is only 150 miles. A company is chartered to construct a railroad from Kansas City, where the Pacific railroad from St. Louis terminates, to the north line of the State of Missouri. To this company State aid to the amount of \$1,500,000 is granted, to be expended, one-half of it south, and one-half north of St. Joseph. As soon as the road from Hannibal is completed, the other will be pushed forward vigorously. A company was organized at Council Bluffs this summer to build the road from the State line to that place. A survey of the route has been made, and the engineer reports the distance forty eight miles, with a descent in all of only seventy feet. There will be no embankment required of over nine feet, or excavation exceeding that in depth. Only two bridges will have to be built, and those not to exceed fifty feet in length. It runs upon the level bottom lands of the Missouri, in a region of country already well settled, and we feel a good degree of confidence that this will be built soon, giving us our first railroad connection with the East, and also with St. Louis.

There are now seven churches, with an aggregate membership of not far from 140. We have four ministers in active service, two of whom have come into the Territory this summer. More are greatly needed. Calls from destitute neighbors come frequently for the preaching of the Word.—*Rev. R. Gaylord.*

Fontenelle and Nebraska University.

We copy from the *Congregational Herald* a brief description of Fontenelle, Ne-

braska, with a few extracts from an address which was delivered by *Rev. Reuben Gaylord*, of Omaha City, on the occasion of the laying the corner stone of "Nebraska University."

This is truly a delightful land, superior to my highest anticipations in almost every respect. The atmosphere is pure and balmy, the prairie is high and rolling, extending as far as the eye can reach, and the streams, flowing almost entirely from springs, are skirted with beautiful groves all along their meandering way, through this vast and rich agricultural region.

Fontenelle is a beautiful, growing place, of about four hundred inhabitants, located on a high table land of the Elkhorn river, overlooking the valleys of the Platte, Elkhorn and Maple rivers, presenting the most magnificent prospect that I have ever beheld in the western country.

Nebraska University is located at this place, as it is considered a central point of the Territory.

"Less than four years ago, this was an uncultivated waste, untrodden save by the untutored Indian. But three years have passed, since, at no great distance from this place, the hardy pioneer was laid low in death by the merciless savage, and the few white men who were here, shared in the alarm, which the fear of an Indian warfare was calculated to excite. What do we now behold, spread out upon the beautiful panorama of nature? We see a thriving embryo city, with its intelligent and thriving population, surrounded with the dwellings of the husbandmen, who are already beginning, by their toil and culture, to develop the agricultural resources of this section of the country. We see the gathered and ripening harvest, with fields of corn of luxuriant growth, clothed in robes of the richest green, sure indications of future wealth and prosperity. We behold gathered here, a deeply interested assemblage, to lay the foundation and rear the superstructure of an edifice, with nothing in itself, indeed, especially to attract attention, but which yet stirs a feeling, and awakens an interest that has characterized no previous undertaking in this place. Why this deep feeling of interest? Because it is regarded as the germ of a mighty agency for good, as the first link in a chain of influence that is to reach far into the future."

"This location is deemed a favorable one, because it is removed from those temptations to evil and dissipation that

always gather around a commercial town, where business is the great absorbing interest. The location, while free from this objection, is yet easy of access, being but eighteen miles west of the Missouri river, at the nearest point, and less than forty miles from Omaha City, the leading business place of the Territory; commanding, also, a magnificent view of the great Platte valley, which is destined at no distant day to be the great thoroughfare of the continent. It may well be questioned whether any other situation can be found, which affords a more widely extended prospect, a view embracing a great variety of hill and valley, of prairie and timber; presenting also, at once, the diversified scenery, of the Maple, Elkhorn and Platte rivers. The whole combined, is calculated to ennoble the mind, by its vastness, and gratify the taste by its beauty and sublimity. Neither is any region of country of equal extent, capable of sustaining, as an agricultural people, a greater population."

"The work which we have undertaken, is, to build up an institution of a *high* order, and to place it under such religious influence, as will be calculated, under God, to develop not only man's physical and intellectual powers, in proper proportion, but also to bring all under the control of his higher nature, which fits him not only to enjoy but to bless."

"Soon a mighty tide of emigration, borne to our borders, will pour in and spread over these fertile plains. Crowd our work as fast as we may, and before we shall have brought this institution into a full tide of success, the students, as they gather upon this hill of science,

may look down upon the ponderous train, as it speeds its course through yonder valley in its course to the golden shores of the Pacific. We have not begun a *day too soon*. With a deep sense of the importance of our work, and a firm faith in God, from whom all prosperity comes, we now lay the foundation of an institution for the promotion of Christian education, and for the good of the Church and the world. May the God, whose we are and whom we serve, crown this our undertaking with ultimate and glorious success."

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Banner Song.

While the stars and stripes are waving
Proudly over us to-day,
And our goddess, sweet-toned Freedom,
Holds her ever-glorious away,
While a thousand banners streaming
Bear some cherished party word,
Let Believers raise one, bearing,
"Holiness unto the Lord."

Christians, rally round this banner,
Raise it high with eager hand;
Raise it to the Lord, Jehovah,
He who ruleth sea and land,
Who hath broke your chains asunder,
And hath "made you free indeed!"
Bear it high in holy triumph,
Till the *People* shall be freed.

Let it float on broader pennons,
Let it wave above us higher,
Brighter, fairer than all others,
And its characters of fire,
Shine, that all the world may read them,
And may shout, with one accord,
"This shall be our motto, ever,
Holiness unto the Lord!"

Chn. Adv. & Jour. (altered.)

*Appointments by the Executive Committee of the American Home Missionary Society, in
October, 1858.*

Not in Commission last year.

Rev. Charles Shedd, Mantorville and Wasioja, Minn.
Rev. Charles R. French, Clermont, Iowa, half the time.
Rev. A. V. Baldwin, Pella, Iowa.
Rev. George B. Peck, St. Croix Falls, Wis., and Taylor's Falls, Minn.
Rev. Wm. J. Monteith, Genesee and vicinity, Wis.
Rev. Thomas W. Jones, Dowagiac, Mich.
Rev. Edward Anderson, St. Joseph, Mich.
Rev. Darius Gore, Sycamore, Ill.
Rev. S. H. Waldo, Vienna and Gardner, Ill.
Rev. John Henderson, Coshocton and Roscoe, O.

Reappointed.

Rev. George Spaulding, Hammond, Minn.
Rev. J. J. Hill, Glencoe and Hutchinson, Minn.
Rev. Elias Clark, Rochester, Minn.
Rev. James Gordon, Marshall and Lafayette, Iowa.
Rev. G. C. Beaman, Croton, Iowa.
Rev. George Butterfield, Stirling and Elk River, Iowa.
Rev. R. Osswald, (German,) Wheatland, Iowa.
Rev. Asa Johnson, Adel, Wisconsin and vicinity, Iowa.
Rev. S. P. La Dow, Rockford and Rock Grove, Iowa.
Rev. H. Hanmer, Quincy, Roche a Cree, Friendship

and vicinity, Wis.
 Rev. Robert Sewell, Stoughton, Wis., half the time.
 Rev. John G. Kanouse, Cottage Grove and Sun Prairie, Wis.
 Rev. M. C. Stanley, Two Rivers, Wis.
 Rev. B. G. Riley, Lodi, Wis.
 Rev. Evan Owen, (Welsh,) Dodgeville and Bethel, Wis.
 Rev. John B. Preston, Omro, Wis.
 Rev. J. W. Donaldson, Menekaune, Oconto and vicinity, Wis.
 Rev. William Platt, Utica, Mich.
 Rev. J. B. Jewell, Mundy, Gaines, and Long Lake, Mich.
 Rev. Justin Marsh, Franklin and vicinity, Mich.
 Rev. Isaac C. Crane, Bronson and Gilead, Mich.

Rev. E. W. Taylor, Jefferson, Calvin, La Grange and Wayne, Mich.
 Rev. Alanson Scofield, Corunna, Mich.
 Rev. T. S. Milligan, Vandalia, Ind., half the time.
 Rev. L. R. Booth, Seymour and Brownstown, Ind.
 Rev. S. R. Bissell, Huntington, Roanoke and vicinity, Ind.
 Rev. J. A. Veale, Pisgah and Concord, Ind.
 Rev. John Wettie, (German,) Sandersville, Ind.
 Rev. John Martin, Addison, O.
 Rev. J. E. Weed, Marysville and Little Mill Creek, O.
 Rev. Thomas A. Gale, Riceville and Spring Creek, Pa.
 Rev. Samuel T. Gibbs, Port Jefferson, N. Y.

Receipts of the American Home Missionary Society, in October, 1858.

NEW HAMPSHIRE—

Amherst, Aaron Lawrence, to const. Mrs. Franklin Keyes, of Logansport, Ind., a L. M., by Rev. B. P. Stone, D. D., \$30 00
 Dunbarton, Cong. Ch., by Jonathan Ireland, 26 00
 Lyme, Fem. Benev. Soc., by E. H. Tenney, 6 00
 Tamworth, Miss Martha Mason, by Rev. J. H. Merrill, 50

VERMONT—

Fair Haven, Cong. Ch. and Soc., Mon. Con., by Rev. E. W. Hooker, D. D., 0 00

MASSACHUSETTS—

Massachusetts Home Missionary Society, by Benjamin Perkins, Treas., 2,000 00
 Andover, Phillips' Academy, Soc. Inq., by T. K. Boltwood, in part to const. Samuel M. Elliott a L. M., 25 24
 Ashby, Cent. Soc., by Mrs. E. S. Hitchcock, 3 00
 Brookline, Mrs. Sarah Craft, Cummington, Ladies' Benev. Soc., by Mrs. Sarah B. Orcutt, 3 00
 Egremont, Mrs. Huldah Bills, to const. Joseph D. Clark, a L. M., 13 30
 Essex, by Maria W. Bacon, 30 00
 Falmouth, on account of legacy of Thatcher L. Hatch, by Richard L. Swift, Ex'r., 6 00
 Hampshire Miss. Soc., by E. Williams, Treasurer, 392 50
 Worthington Ladies' Asso., 43 00
 Other sources, 257 75
 Lawrence, Lawrence St. Ch., by Samuel E. Stone, Treas., 300 75
 Lenox, Rev. E. K. Alden, in full to const. Edward Kimball Alden, of Marshfield, a L. M., 21 32
 Newburyport, Mrs. Emery, by Rev. J. Hawes, D. D., 20 00
 North Brookfield, First Cong. Ch., by Emma C. Lowe, 25 00
 Orange, Cong. Ch. and Soc., to const. Rev. Edwin Dimock, a L. M., 5 00
 Pittsfield, Ladies' Free Will Soc., by Mrs. H. G. Davis, 32 00
 Sheffield, Levi Boardman, \$10; legacy of Mrs. Mary Canfield, by H. H. Hoadley, Ex'r., \$500, 5 00
 Cong. Ch. and Soc., by Joseph Hyde, 510 00
 South Egremont, Cong. Ch., to const. Mrs. Lucy Benjamin, a L. M., by Pliny Karner, 35 72
 South Hadley Falls, Cong. Ch., by Rev. R. Knight, 34 00
 12 32

Sudbury, Ladies' Miss. Assoc., 4 00
 West Springfield, Ladies' Sew. Soc., by Aaron Bagg, 3 00
 Williamstown, Daniel N. Dewey, Esq., to const. Hon. Julius Rockwell, of Pittsfield, a L. M., 30 00
 Worcester, from the estate of Miss Sarah Waldo, 3,023 11

CONNECTICUT—

Bridgeport, First Cong. Ch., Miss. and Benev. Soc., by E. Marsh, Treas., 116 91
 Clinton, a friend, 15 00
 Cornwall Bridge, Dorcas Society, by A. I. Calhoun, 3 0
 Greenwich, Stilson Benev. Soc. by Miss Sarah Lewis, 360 00
 Guilford, First Cong. Ch., by H. W. Chittenden, Treasurer, of which \$30 is to const. Dea Eli Parmelee a L. M., and \$30 is from Mrs. Sarah Griffing, to const. Samuel Fowler a L. M., 89 75
 Haddam, First Cong. Ch., by George S. Brainerd, Treas., 34 00
 Hotchkissville, North Cong. Soc., Ladies, by J. G. Minor, 4 00
 New Canaan, Cong. Ch., by Rev. F. W. Williams, 70 00
 New Haven, West Conso., by A. Townsend, Treas., Oxford Cong. Soc., 14 50
 Norwich, legacy of Miss Mehitabel Buckingham, by Hon. W. A. Buckingham, Ex'r., 500 00
 Old Saybrook, First Cong. Ch., Ladies' A. H. M. S., by Azubah K. Dowd, 5 00
 South Woodstock, Ladies' H. M. Asso., by Sarah T. Lyon, to const. Mrs. Mary C. Davenport a L. M., 30 00
 Torrington Cong. Ch., by Miss Phebe Beach, 5 00
 Vernon, Char. Soc., by Mrs. Hubbard Kellogg, 4 00
 Washington, Ladies' Sew. Soc., by M. E. Calhoun, 3 00
 Woodbury, R. J. Allen, 10 00

NEW YORK—

Adams, Mrs. Lovina Kellogg, 1 50
 Presb. ch., by Rev. H. L. Dox, 22 00
 Bath, Col. G. Loomis, U. S. A., 11 00
 Brooklyn—
 First Presb. Ch., A. A. Lewis, \$30; L. Beach, \$5; A. Greenleaf, 2, 37 00
 Central Cong. Ch., Mon. Con., by Andrew Van Tuyl, 3 19
 South Presb. Ch., Mon. Con., by N. Lane, 29 71
 Centerville, Greene Co., Presb. Ch., by Rev. Alexander Trotter, 10 00

Clifton, Presb. Ch., coll., \$18 30; George W. and Lena Dix, to const. Rev. Samuel W. Crittenden a L. M., by E. A. Ludlow,	48 30	Chicago— First Presb. Ch., by A. G. Downs, to const. Mrs. Eleanor Page, Mrs. Margaret J. Clarkson, and Mrs. Philinda T. Woods, L. M's.,	90 00
Crown Point, Second Cong. Ch., by Rev. C. C. Stevens,	1 00	Second Presb. Ch., by Samuel Bliss,	115 00
Franklinville, L. I., Presb. Ch., by Rev. John Reid,	15 00	Collinsville, Presb. Ch., by O. C. Look,	13 85
Gloversville, H. E. Parsons,	15 00	Metropolis, Presb. Ch., by Rev. A. S. Avery,	1 85
Harpersfield, Rev. Harper Boies,	1 00	Manteno, Presb. Ch., by Rev. T. Packard,	5 00
Jefferson, First Presb. Ch., by Rev. P. Robinson,	10 00	Springfield, Second Presb. Ch., by Rev. C. L. Watson,	25 00
Lockport, First Presb. Ch., Sab. Sch. Miss. Soc., by I. N. Bowen, Sec.,	10 00	Wenona, Presb. Ch., by Rev. J. R. Dunn,	5 50
Lumberland and Barryville, N.Y., Cong. Ch., by Rev. Felix Kyte,	5 63	Winchester, Presb. Ch., by Rev. C. J. Pitkin,	2 00
Moreau, coll. by Enoch Sill,	12 00	Winslow, First Presb. Ch., by Rev. J. N. Powell,	7 50
New York City— Central Presb. Ch., Miss I. J., by Hugh Aikman,	6 00	MICHIGAN—	
Harlem Presb. Ch., coll., of which \$30 from Edgar Ketchum, to const. Alexander P. Ketchum a L. M., \$93 38; Mon. Con., \$12 28,	105 66	Cooper and Alamo, Cong. Chs., by Rev. L. H. Jones,	15 00
Madison Square Presb. Ch., F. Bacon,	15 00	Memphis, Cong. Ch., by Rev. W. P. Russell,	2 00
Mercer St. Presb. Ch., J. B. Sheffield, \$50; J. M. Wardwell, \$50; George F. Betts, to const. Mrs. Caroline A. Betts a L. M., \$30,	130 00	Pittsfield, Mrs. Azubah Hatfield,	10 00
Spring St. Presb. Ch., Youths' Miss. Soc., by Samuel Y. Clark,	150 00	Portland, Cong. Ch., by Rev. Louis Mills,	7 77
Thirteenth St. Presb. Ch., a member,	5 00	Raisinville, Cong. Ch., by Rev. Solomon Stevens,	15 00
Southold, Presb. Ch., Sew. Soc., by Mrs. H. M. Whitaker,	5 00	Seymour, Presb. Ch., by Rev. L. R. Booth,	20 00
Western Agency, Geneva, by W. T. Scott, Treas.,	500 00	Utica, Cong. Ch., by Rev. William Platt,	15 00
Willsborough, Ladies' Benev. and Miss. Soc., by Arabella Higby,	4 00	WISCONSIN—	
NEW JERSEY—		Eau Clair, Cong. Ch., by Rev. A. Kidder,	8 00
Madison, Presb. Ch., by Rev. S. L. Tuttle,	72 92	Evansville and Magnolia, Cong. Chs., by Rev. C. M. Morehouse,	15 00
PENNSYLVANIA—		La Crosse, Miss De France, by Rev. J. G. Sherwin,	2 00
Carbondale, Mrs. P. Yarrington,	50	Menekaune, Presb. Ch., by Rev. J. W. Donaldson,	5 00
OHIO—		New Chester and Westfield, Cong. Chs., by Rev. J. W. Perkins,	4 50
Berlin, Presb. Ch., by Rev. J. W. Thompson,	30 00	New London and Hortonville, Cong. Chs., by Rev. S. D. Peet,	5 00
Coolville and Hockingport, Cong. Chs., by Rev. C. D. Curtis,	27 35	Oak Grove, Cong. Ch., by Rev. H. M. Parmelee,	12 50
Edgerton and Denmark, Cong. Ch. by Rev. David Wert,	10 14	Oshkosh, Welsh Presb. Ch., by Rev. G. Griffiths,	3 00
Frankfort, Presb. Ch., by Rev. W. H. Brinkerhoff,	10 00	IOWA—	
Greenville, Second Presb. Ch., by Rev. J. P. E. Kurler,	10 00	Bellevue and Cottonville, Cong. Chs., by Rev. T. H. Canfield,	10 00
Hanging Rock, on account of legacy of R. Hamilton, by J. G. Peebles, Ex'r.,	150 00	Brooklyn, First Presb. Ch., by Rev. Alexander Lemon,	6 25
Kingston and Porter, Presb. Chs., by Rev. A. D. Chapman,	12 95	Clinton, coll., by Rev. G. D. A. Hebard,	8 00
Lexington, Presb. Ch., by Rev. D. H. Coyner,	12 00	Davenport, Cong. Ch., Mon. Con., by Rev. Jesse Guernsey,	29 00
Little Mill Creek, Presb. Ch., by Rev. J. E. Weed,	4 00	Grandview, Cong. Ch., by Rev. Adam Blumer,	4 00
New Carlisle, a widow's mite,	5 00	Monona and Postville, Cong. Chs., by Rev. D. B. Davidson,	4 50
INDIANA—		Muscatine, First Presb. Ch., by Rev. M. G. Cass,	10 00
Hopewell and Rochester, Presb. Chs., by Rev. N. L. Lord,	20 00	Troy and Shunem, Presb. Chs., by Rev. M. H. Dysart,	14 25
Ligonier, Cong. Ch., by Rev. David Wert,	6 86	MINNESOTA—	
Marion, Presb. Ch., by Rev. Samuel Sawyer,	15 00	A Friend, of which \$30 is to const. Rev. Ira Tracy, of Spring Valley, a L. M.,	75 00
Plymouth, First Presb. Ch., by Rev. J. H. Spelman,	7 12	Green Vale, Cong. Ch., by Rev. J. S. Rounce,	10 75
Salem, Ger. Evan. Ch., by Rev. John Wettle, coll., \$15; Ladies' Sew. Soc., \$5,	20 00	Hastings, Presb. Ch., by Rev. C. S. Le Duc,	1 00
ILLINOIS—		Mankato, First Presb. Ch., by Rev. James Thompson,	10 00
Ansable Grove, Presb. Ch., by Samuel Bliss,	7 60	CALIFORNIA—	
Burrville and Owen, Cong. Chs., by Rev. E. W. Kellogg,	50 00	Columbia, Presb. Chs., by Rev. L. Hamilton,	102 00
		HOME MISSIONARY,	
		27 00	
		\$10,216 57	

Donations of Clothing, etc.

Ashley, Mass., Ladies' Cent. Soc., by Mrs. E. Hitchcock, a box,	20 63
Brookline, Mass., Mrs. Sarah Craft, a box,	29 26
Cornwall Bridge, Ct., Dorcas Soc., by A. I. Calhoun, barrel,	44 52
Cornwall Hollow, Ct., Ladies' Benev. Soc., by Emily Sedgwick, box,	62 00
East Windsor, Ct., Benev. Soc., by Lucretia Watson, barrel,	
Essex, Mass., by Maria W. Bacon, two boxes,	79 60
Gaylord's Bridge, Ct., Miss Maria Gaylord, a bundle,	
Harpersfield, N.Y., Rev. Harper Boies, and Mrs. Eli Boies, of Warnersville, a box,	
Hitchkissville, Ct., North Cong. Ch., Ladies, by J. G. Miner, a box,	17 50
Lebanon Ct., South Soc., Ladies' Sew. Soc., by Miss Jane Lyman, a box,	
Lyme, N. H., Fem. Benev. Soc., by E. H. Tenney, a box,	31 05
North Brookfield, Mass., First Cong. Ch., Ladies, by Emma C. Lowe, a box,	
Old Saybrook, Ct., Ladies' A. H. M. S., by Azubah K. Dowd, a box,	64 62
Pittsfield, Mass., Ladies' Free Will Soc., of Rev. Dr. Todd's Cong., by Miss H. G. Davis Sec., a box,	44 23
Sudbury Mass., Ladies' Miss. Assoc., a box,	98 40
Southold, N.Y., Presb. Ch., Sew. Soc., by H. Maria Whitaker, a box,	64 83
Washington, Ct., Ladies' Sew. Soc., by M. E. Calhoun, a box,	77 29
Source unknown, a box,	80 68

Receipts of the Western Reserve Agency at Cleveland, O., from July 1, to Oct. 7, 1858. T. P. HANDY, Treas.

Brecksville, Cong. Ch., \$3; Rev. C. B. Stevens, \$10,	13 00
Brooklyn, Cong. Ch.,	9 90
Brownhelm, Cong. Ch.,	7 25
Brunswick, Cong. Ch.,	5 50
Burton, Cong. Ch., \$23.50; Rev. Dexter Witter, \$5,	28 59
Chatham, Cong. Ch.,	7 50
Claridon, Cong. Ch.,	4 00
Cleveland, George A. A. Stanley, \$20; Dr. Turrell, \$1,	21 00
<i>Plymouth Ch.,</i>	16 08
Cuyahoga Falls, Cong. Ch.,	13 35
Euclid, First Presb. Ch., \$16.50; Rev. F. Maginnis, \$5,	15 50
Franklin Mills, Cong. Ch.,	3 25
Hampden, Cong. Ch., by L. G. Maynard,	5 66
Hinckley, Cong. Ch.,	5 91
Hudson, Cong. Ch., \$16; Rev. H. L. Hitchcock, \$2; Prof. C. A. Young, \$4; E. Wolcott, \$1,	23 00
Huron, Presb. Ch., by Rev. C. H. Taylor,	6 00
Indiana, Rev. H. Foote,	2 10
Johnston, First Cong. Ch.,	11 25
Paris and Tallmadge, Welsh Cong. Chs.,	17 00
Parma, Cong. Ch.,	10 00
Randolph, Cong. Ch.,	4 37
Ravenna, First Cong. Ch.,	12 30
Ruggles, Cong. Ch.,	15 00
Saybrook, Cong. Ch.,	8 00
Streetsboro, Cong. Ch.,	5 00
Tallmadge, Bencv. Assoc., by C. Wright Treas.,	25 00
Wayne, Cong. Ch., \$7.42; Simon Fobes, \$10,	17 42
Windham, First Cong. Ch.,	30 8
York, Cong. Ch.,	2 5
Youngstown, Presb. Ch.,	90 0

\$436 29

Receipts of the Massachusetts Home Missionary Society, in September, 1858. BENJAMIN PERKINS, Treasurer.

Andover,	
North Evan. Ch., to const. Rev L. H. Cobb a L. M.,	80 00
South Ch. and Soc., coll., \$138.63; mon. con., \$11.37; an individual, \$1,	151 00
Ashburnham, First Cong Ch., and Soc.,	30 00
Boston, A. E.,	1 50
<i>Philips Ch.,</i>	24 00
Braintree, First Ch., quar. coll.,	24 00
Brookline, Evan. Ch. and Soc.,	161 23
Chazy, N. Y., Miss Ann Hubbell,	10 00
Framingham, Hollis Evan. Soc., to const. Mrs. Ann M. Parsons, Mrs. Louisa M. Whittemore, and Miss Harriet L. Eames, L. Ms.,	105 89
Franklin Co. H. M. S., S. S. Eastman, Treas.,	
Erving, Cong. Soc.,	\$25 00
Montague, Cong. Soc.,	4 44
Shutesbury, Fem. Benev. Soc.,	10 00
Warwick, Fem. Soc.,	28 00
Georgetown, First Cong. Ch., and Soc.,	33 00
Groton, Union Ch.,	52 10
Middleboro, North Cong. Ch., and Soc.,	15 52
New Bedford, North Cong. Ch., and Soc.,	130 13
Newburyport, Belleville Cong. Ch., and Soc., to const. Mrs. Sophronia Little, Miss Harriet Savory, Dr. Francis A. Howe, Enoch P. Chase, James Ladd, Moses A. Currier, Israel A. Morse, L. Ms.,	225 91
Pittsfield, South Cong. Soc., Sab. Sch.,	42 75
Randolph, First Ch., and Soc.,	41 00
Whitinsville, Cong. Ch., and Soc.,	164 00
Worcester, a friend to Home Missions, by W. R. Hooper, Esq.,	200 00
	\$1,514 47

Receipts of the Connecticut Missionary Society in September, 1858. E. W. PARSONS, Treas.

Bethlem, Cong. Ch. and Soc.,	84 50
Bridgewater, a friend,	5 00
Bristol, Gent. Assoc., by A. Morton,	13 00
Canterbury, in add. by Rev. R. C. Learned,	2 25
Colchester, Cong. Ch.,	107 29
East Hartford, coll. by J. Ayres, Treas., to const. Helen M. Lyman, Sarah E. Spencer, L.Ms., by Ladies' Assoc., Mrs. Harriet T. Clark L. M., by a friend, and Miss Alice Boynton, L.M.,	305 79
East Windsor, donation by J. Charlton,	3 00
Glastenbury, donation by Moseley Talcott in full to const. Miss Abigail Talcott a L. M.,	10 00
Hartford, Center Ch., in add., of which \$30 is from Homer Blanchard to const. Sarah Louisa Blanchard a L. M.,	51 00
Higganum, Cong. Ch. and Soc., coll., \$27.06; Fem. Benev. Soc., \$12.50,	39 56
Litchfield, Cong. Ch. and Soc.,	114 09
Milton, Cong. Ch. and Soc.,	14 00
Newington, Cong. Ch. and Soc., by Rev. W. Parker,	38 00
North Lyme, Cong. Ch. and Soc.,	25 00
South Farms, Cong. Ch. and Soc.,	61 49
South Glastenbury, by Rev. J.A. Seymour,	13 58
Stafford Springs, Cong. Ch.,	42 60
West Hartford, by Thomas Brace,	124 25
Winsted, Second Cong. Ch. and Soc.,	56 17
Woodbury, First Ch., to const. Henry P. Summers, Charles W. Kirtland and David Summers, L. Ms., by Rev. R. G. Williams,	65 16

\$1,175 73

APPLICATIONS,

By feeble congregations, for aid in supporting the Gospel, should contain the following particulars, namely:

The name of the church or congregation; the number of communicants, and the average number of attendants on public worship; the denomination and size of congregations immediately contiguous, with the distance to their places of worship; the total amount of salary which the applicants propose to make up; the portion of that salary which they pledge for the given time, and the arrangements that are made for securing it; whether aid is expected from any other source; and the least amount that will suffice from this Society; *whether the minister, for whom a commission is desired, is the pastor of the church, or, if not, whether any arrangements are made or contemplated in the course of the year, with reference to his installment.* These statements should be signed by the trustees and elders or deacons, or by a committee of the congregation, and confirmed by the certificates of two or more clergymen acquainted with the facts. Also,

The name and post-office address of the minister whose services they desire to secure; whether he is a resident of the place in which he preaches, and is engaged in any other calling than that of the ministry; his credentials; and the certificate of two or more ministers of known standing, as to his general character for piety, zeal, and acceptableness as a minister of the Gospel.

Where the ecclesiastical body with which a church is connected has a "Committee of Missions" to act in their behalf, this Committee are the proper persons to certify the statements of the church, the standing of the minister, and his prospects of usefulness in the place where his services are desired; and the application should be sent to them for their indorsement and recommendation.

Applications, after being properly indorsed and recommended, should be addressed to the care of the Agent (or Secretary of the Agency, or Auxiliary) for the region where the applicants reside.

As a general rule, the appropriations of the American Home Missionary Society are for twelve months *from the date of the application*; ~~and~~ at the end of which, if further aid be needed, a new application must be made, containing all the particulars above stated, and indorsed and recommended in like manner. ~~And~~ *And each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary that they have fulfilled their previous pledges for his support.*

The address of the Society's Agents and the Secretaries of its Auxiliaries will be found on the cover of its Reports and of the *Home Missionary*. Where no such medium of communication with the Society exists, applications may be sent directly to the Society's Office in New York.

THE HOME MISSIONARY.

The *Home Missionary* will be sent *gratuitously* to the following classes of individuals unless they prefer to take it as subscribers:

To Life Directors and Life Members of the Society.

To Missionaries of the Society and its Auxiliaries.

To every clergyman in whose congregation a collection is taken up every year for the Society, or one of its Auxiliaries.

To every individual who contributes ten dollars, or upwards, during the year.

To every Auxiliary, Association, or Congregation, *one copy for every ten dollars* collected and paid into the Treasury of the Society, or of any Auxiliary Society.

Every Pastor will confer a special favor by availing himself of the facilities offered above to introduce the *Home Missionary* among his people. In notifying the Secretaries of his desire to have the work sent on these terms, he is requested to mention the *name* of some person to whom each copy shall be addressed.

TO CORRESPONDENTS.

Much perplexity and disappointment would be avoided, if correspondents were careful to write with black rather than blue or any other pale ink; to write proper names in a distinct character; to give each clergyman his full name, and not simply call him "Mr." or "Bro.;" and always put the writer's Post Office address at the head of his letter, in connection with its date.

MISSIONARY BOXES.

Boxes of Clothing, sent directly and without any particular designation to the office of the American Home Missionary Society, will be forwarded to such missionaries as are known to be most in need of them, with requests from the Society to those who receive them to address letters of acknowledgment to the respective donors.

Experience has shown us that, when an individual or association, intending to prepare a box, writes to the Society to have a particular missionary designated, and a detailed account of the circumstances of his family given, the information is not always at hand, so that the letter can be promptly and satisfactorily answered; and when it is, it not unfrequently happens that while the box is in preparation, the missionary remains for weeks and months unsupplied, when, if it were not for this designation, he might be furnished with articles placed, in the mean time, at the disposal of the Society. In other cases, while the box is in preparation, supplies are sent to the missionary from other sources, so that when the box is ready, this missionary is not so much in want as many others.

It is preferred, therefore, when there is no objection on the part of the donors, that the special designation of the boxes of clothing that are not put up for any one individual in particular, should be left to the discretion of the officers of the Society, *after they reach the office*. It is believed they will, in this way, answer the designs of those who generally contribute them, better than in any other way in which the Society can have any agency.

DIRECTIONS FOR FORWARDING.

We request particular attention, on the part of those who forward boxes of clothing, to the following directions:

1. Put inside the box, where it will be readily seen when the box is opened, a paper or letter containing a list of the articles in the box, and the estimated value of the whole, with the name of the individual or association from whom it comes, and the address of the individual to whom a letter of acknowledgment may be sent.

2. A copy, in full, of the memorandum put inside of the box, should be sent in a letter to the office of the Society. In this letter it should be stated when, and by what conveyance, the box was forwarded; in it should be inclosed, also, such money as is intended for the payment of freight. And it is desirable that freight should be provided for in all cases, if practicable; the freight on a box varying from \$3 to \$6, according to its size and the distance of the place to which it is sent.

3. The box should be fully and plainly marked, *and the place from which it comes* should ALWAYS appear on the outside, so that there may be no necessity for opening it at the office. Clothing, books, &c., should always be put up in strong, tight boxes, well nailed; and when large, they should be hooped, or otherwise fully secured against the effects of hard usage on the way.

4. Boxes of clothing, moreover, should reach the office of the Society by the first of September; otherwise, if forwarded to distant parts of the country before Spring, they will be in danger of being arrested on their way by the closing of navigation. Boxes may be addressed to either of the Secretaries, or the Assistant Treasurer.

NO PART OF A MISSIONARY'S SALARY.

Boxes of clothing form no part of a missionary's regular appropriation. The Society needs the same amount of money, therefore, in order to meet promptly its stipulations with its missionaries, as if no boxes were forwarded; and it would be no favor to a missionary to receive a box, if, as a consequence of it, the amount of money that would otherwise be sent him, must be proportionally diminished.

We trust the friends of the Home Missionary, therefore, will everywhere see to it, that they give none the less money in consequence of their giving other things that are needful and convenient. We hope, on the contrary, their sympathies will be so awakened in the preparation of the lesser gift, that they will feel it to be their privilege, not only to continue, but also to enlarge the greater.

SUGGESTIONS AS TO THEIR CONTENTS.

In regard to what is to be put in a box, while clothing of woolen or linen fabric, shoes, boots, writing paper, theological and Sabbath school books will be especially valuable, scarcely any thing in the shape of plain, substantial wearing apparel or bedding, or which is of common use, in any form, in a family, will come amiss. Knives and forks, spoons, a pair of scissors, a spool of cotton, a skein of yarn or silk, a paper of needles or pins, a cake of wax, a dozen of buttons, a thimble, a tumbler, a tin cup, a skimmer, or a pepper box, need not be left out. Shopkeepers, in some cases, will readily contribute articles of this description if they are solicited by those who are preparing a box; in others, they will be cheerfully spared, we doubt not, from the stores of the family.

If some articles of clothing should not be fitted to the members of the family to which the box is sent, the missionaries of the Society are in the way of making such exchanges with each other at their meetings, that almost every thing which a box may contain will be turned to as good an account as it could be if a description of the family had been given beforehand. In some instances, several boxes are sent to an Agent of the Society, who opens them, and makes a distribution of their contents among several missionary families, as he knows their wants at the time to require.